778 is limited to the mysterious quality or the supernatural power of the object without involving any concept of ghosts and spirits.

775 753 [94] The belief in the souls, spirits, and ghosts is even more popular and universal in Lolo society. All kinds of sickness, death, and misfortune are due to the evil influence of the ghosts. Their names are many: ghosts of persons hanged, ghosts of dysentery, ghosts of persons murdered, su-nieh ghosts, ghosts of strangers, monkey ghosts, headache ghosts, and countless others. All ghosts and evil spirits can cause evil and bring disturbance and harm to human beings. So the Lolo are particularly afraid of the ghosts and have numerous rituals to control them. The spirits are not consistent in their good or bad behavior. Good spirits protect and aid the living, whereas bad spirits could change into ghosts to plague them.

776 After death, family ancestors change into spirits following a soul-delivery ceremony. The original ancestor of the pi-mu is also a spirit who can be invoked to descend to earth. The [782] Lolo do not make offerings to images or worship them. They have no concept of monotheism. All natural phenomena, such as sky, earth, sun, and moon, have spirits, but since these have little bearing on daily life, no ritual for their worship has evolved. The mountain spirit, called mi-hsi in the Lolo language, is comparatively the most important because it controls rain and is always invoked during rain-praying. Different mountains have different spirits who are not interrelated. The [821] Lolo belief in the mountain spirit as an agent of rain control is diametrically opposed to the Chinese belief in the dragon king as the controller of rain. This merely indicates that religious ideas are influenced by the natural environment. The Lolo who live on high mountain tops have observed that the clouds, fog, and rain all descend from the peaks.

771 Animatism and animism co-exist in Lolo society and together constitute their religious thought. However, they differ in practical operation. On the one hand, magic power relies upon technical devices for its practice, and on the other the individual communicates with the supernatural world through a spiritualistic medium. The Lolo pi-mu is concurrent-
791 ly a chief priest and a magician. When he recites the scrip-
793 ture to communicate with spirits and when he officiates at
756 sacrificial ceremonies, he assumes the position of a priest and spiritual medium; when he imprecates to subdue ghosts and when he performs ceremonies to cure sickness, he becomes a magician. Actually, the main duty of a Lolo pi-mu is none other than the practice of magic.

789 because of unlucky portents, they also ask the pi-mu to perform magic to find out where the enemy has buried the bone so as to destroy the wicked plot. In brief, the Lolo use magic to fight magic, and the battle of magic coincides with and parallels the battle of weapons.

[775] 784 At the time of death, according to Lolo belief, a man's soul runs away from this world to another. Like many other primitive people, they regard death as an important juncture and crisis in life. During this turning-point, their emotions are not only tense but also complicated. During the burial ceremony are expressed on the one hand the respect and love for the dead and on the other hand a sense of fear that comes as a reaction to the decaying human body.

Practically all the people in the world have similar funeral rites attended by close relatives. When a member of the Lolo family breathes his last, not only the whole family mourns together, but all his relatives, neighbors, friends, and slaves come to offer condolences by presenting gifts of oxen, wine, and various other items. Then they wash the corpse, arrange his hair, dress him in new clothes and ornaments, and assemble for a round of crying and mourning, after which they kill oxen or sheep to feast and drink together.

[787] The Lolo practice cremation. The entire corpse is burned after a person has been dead a day or two, or longer, the period to be determined by the pi-mu who selects the lucky date. They make a coarse wooden chair with two long boards on either side and a wooden plank across the middle — altogether nine pieces of wood for a man and seven pieces for a woman. The fully dressed corpse is then [100] placed on the wooden chair to be carried outside the house by four white Lolo slaves. Another slave in the front leads with a saddled horse and walks directly to the cremation ground to signify that the soul is departing on horseback. The place for burning the corpse is usually on a mountain at the back of the house. They spade a square piece of level ground, plant wooden stakes at the four corners, and on the forks above the stakes lay four horizontal pieces of wood as a scaffolding. Above it is placed a square plaited sieve of bamboo, on which is laid the wooden chair with the corpse. For the cremation, torches are lighted simultaneously on all four sides. When the flames rise, the Lolo outside the house immediately kill an ox with a big knife and beat the sheep to death with wooden poles in preparation for sacrificial offerings and a feast for the living.

[767 364] People who specialize in burning corpses are usually old and poor white Lolo, as most people are unwilling to take up this job.

764 up this job. The corpse, always cremated in the early morning before sunrise, is attended by family relatives who keep watch of the fire. The corpse-watchers have to be odd in number, either seven or nine. After the ox and sheep have been cooked in the house, they are carried to the place of cremation, where all the people assemble and eat together, drinking to their full capacity. The ashes of the corpse are sometimes buried underground and sometimes scattered in the forest where there is no trace of living beings. After cremation the whole family stays outside the house and only one person can remain inside to take the pi-mu around. The door is then closed as the latter performs magic with a sieve to sift out the soul of the dead and to purify the household.

778 769 At the time of cremation, the Lolo invite the pi-mu to make a spirit tablet of the dead. This is almost like the first stage of ancestor worship. The spirit tablet is made from a wooden stick about five inches long and split into two parts with a small hollow made in the inner side of each of them. This is called the spirit house. Next, the pi-mu takes from the burial ground a small piece of bamboo, preferably a young shoot, and cuts it into a small slip. With wool sheared in March, the slip is bound with cotton thread — nine rounds for a man and seven for a woman. This bundle represents the soul and is placed inside the spirit house. Then the two pieces of split wood are put together — so that the spirit being is laid inside the hole never to be seen again — and bound on the upper outside with hemp twine, again seven rounds for a woman and nine for a man, the whole wrapped in a white cotton cloth. After the pi-mu has performed magic to remove impurities, it becomes a spirit tablet and is placed on a wooden board on the wall behind the kitchen stove. At New Year festivals [102] and at the time of exorcism for sickness, the pi-mu performs magic and kills victims to sacrifice to the spirit, entertaining it with wine and food.

775 796 769 Unlike the Han-Chinese who make offerings to ancestral tablets and worship them for generations, the Lolo are permitted to remove their spirit tablets after a soul-delivery ceremony. The aim of this ceremony is to release the souls of the ancestors so that they can enter the other world. The ceremony, generally very solemn, is performed either singly by one family or [101] through the combined efforts of several families, the elaborateness or simplicity of the ritual depending upon the economic ability of the family or the clan. It is usually held a year, sometimes three or five years, after the death of their ancestor. There are cases of the ceremony

775
796 being postponed ten or more years, even several decades, be-
769 fore it is held.

[614] The ceremony for delivering the soul is an occasion
796 for the clan and kin members to get together; on the one side
769 it has a rigid ritual and on the other it is a group gathering
778 for feasting and drinking, where one enjoys social life to the fullest. The complete ritual consists of prayers to the twelve heavenly courts, lasting about ten or more days and involving expenses greater than all other activities. Thus, only a
[556] wealthy family can afford such an affair. Usually the ceremony covers only one or two courts or several courts. It is performed by the pi-mu for a number of purposes, such as removing impurities, returning the spirits to their proper places, invoking peace and blessings on the descendants, and praying for the abundance of harvests. Finally, there is also the function of sending off the ancestral spirits. This usually involves the reopening of the spirit tablet of the parents; the making of a new wooden stick as a spirit house; and the placing together of the parents' old spirit beings in the spirit house of the new wooden stick, with the father's spirit on the top and the mother's spirit at the bottom. This is also an example of imitative magic. Later they put the two halves of the wooden stick together, binding them at both ends with a white cloth. When it is time to send off the spirits, the stick is carried on the back by the son, the pi-mu leading the way, to a rocky cave in the high mountains where there is no trace of human life. It is said that this is the meeting place of the clan's ancestral spirits. During all this time, the pi-mu recites the scripture, pointing the way for the spirits to the Ta-po Ho — the other world in Lolo belief. Once inside the mountain cave, three to five clan members begin to untie the newly made wooden stick and re-examine the ancestral tablets to make sure that there is nothing wrong before the stick is tied together again and left inside the mountain cave.
[782] Then they partake of a half of a pig's brain, which they brought with them, and place the skull filled with wine in front of the spirit tablets as an offering. After this they return home and no other ceremony for worship is held again.

796 On the one hand, the funeral ceremony facilitates the
769 safe passage of ancestral spirits to the other world through ritual practices based on the belief in ghosts and spirits; on the other hand, by getting together and performing ceremonies under tense emotional conditions, it seeks to enable the living persons to go through the crisis and return gradually to their normal daily life, thereby maintaining the equilibrium of human society.

753 contains the following quotation from the Ch'u-hsiung Gazetteer:

> Any sickness taking place after the burial of deceased parents is attributed to the working of their spirits, and their graves have to be excavated in order to examine their bones to determine the extent of disaster.

• 776 This is just one example. The particular conception of the Lolo at Sung-tzu-yüan in Ch'êng-chiang regarding the spirits and ancestor worship is that after a man's death his soul still lingers in the shades, watching over his offspring and sending them "blessing" or "disaster" according to their goodness or badness in 769 filial piety. In every family are displayed the tablets for three generations of ancestors as well as the bamboo spirit and the pine spirit to represent all early ancestors. In the last twenty years they have come under the influence of Chinese customs and added to their household altar the spirit tablets of "Heaven, Earth, Lord, Parents, and Masters." Their ancestor worship has slightly changed with the change of times.

I. Burial Customs

In many aspects, the customs of burial are closely related to ancestor worship, and to analyse them helps us to understand better the different phases of ancestor worship. We shall divide our study into five phases: (1) death, (2) funeral, (3) disposal of the dead, (4) graves, (5) mourning.

755 (1) Death. A man becoming sick never has
[753] the benefit of medicine. Sickness is considered as a disturbance of the spirits. When the spirit

to cremation is the same. Cremation for the Lolo has a twofold meaning: first, fire destroys the devil or the evil spirit, who is thus prevented from entering another person; second, reincarnation is facilitated through cremation when the deceased becomes another human in next life. 764 [775]

In the recent decades the Lolo at Sung-tzu-yüan have gradually learned Chinese ways, and the majority are beginning to use coffins to deposit their dead, to be directly buried in the earth. Only those who die of leprosy, tuberculosis, and vicious tumors, and women who die of childbirth are cremated. This is because of their peculiar belief that the ones who die of leprosy and other contagious diseases may get rid of them through purification by fire. A woman who dies of childbirth is not easy to decompose, and if her body is not destroyed by fire, it may be entered by an evil spirit to come back to harm mankind. 764 177 766 751

(4) Graves. A grave is erected on the ground where the bones and ashes are buried after cremation. In shape a round mound of yellow earth, it looks like an inverted cup with green grass growing on the top. The ancestral graves of the three immediate generations receive sacrifices twice a year, in spring and winter. The Lolo have been so influenced by the Chinese that in the construction of their tombs they adopt Chinese designs. A comparatively rich Li family has built imposing graves for its ancestors, complete with tombstones with Chinese engravings. The following are two samples: 764 177 [765]

5: Pollard M-5 (no date) 1921 AE4 Lolo AE4

played as the jews' harp is played. The principle of the instrument is just the same as that of the jews' harp, and the noise is similar. 534

Logs were frequently brought in to keep the fire burning well. These logs had snow on them when they reached the fire. 574 773

Around the fire were not only travellers, there were one or two also who were a bit of philosopher in addition to the rest. One such told me that God originally sent nine men to create the heavens and eight to make the earth. Man originally came from heaven, and has three souls, one of which at death returns to heaven, another goes with the ashes to the grave, and the third into Hades. This last soul is called [778] by the wizards, and put into the little baskets which are worshipped in the corners of the homes. 775 The people have some idea of transmigration, saying that bad men may become anim. ls but animals never become men. I asked whether the sheep which had been killed for our suppers might not possibly have been one of the Lai-lai clan or the Sha-ma clan, two clans at enmity with the Nhe clan, in one of whose houses we were then staying. This idea tickled the crowd around the fire immensely, but the philosopher destroyed the fun by assuring us that the bad men who turned into animals were all eaten by wild beasts. So after all, if the joke were destroyed, we were enabled to enjoy our mutton without any cannibal suggestions.

At night the magic-lantern was a great success. 574 The great interest taken in it by the girl with the coral beads has been described in Chapter I. The slides shown each night were a mixed lot. In addition to a number of sacred slides there were several photos and views of places. The most popular slide of all was one of my wife's sister, and I was

5: Pollard M-5 (no date) 1921 AE4 Lolo AE4

000 This is but one instance of how Hades is considered to be merely a replica of this present world.

• 775 The wizards of the Miao tribes, when they visit the abodes of the dead, speak of the inhabitants there in terms of the faith of the people of their tribe. They believe that the final fate of their people is to turn into fowls in the barnyard of the Miao Pluto, who, when guests come to him, kills fowls for their entertainment. Those Miao mediums never describe Hades in Chinese terms, and I suppose no English medium in her senses would think of picturing a spirit world such as 000 the Miao or Nosu mediums see. What is the explanation of this phenomenon? Does it mean that these mediums of Eastern or Western lands have pierced the wall that separates or seems to separate this world from the next, if one may use such a phrase, or does it not rather mean that all these mediums, whether those of the Nosu hills, who are afraid of the god of cursing, or the Chinese, who are afraid of the Manchu or Republican demon officials and their underlings of Hades, or the English mediums of the Julia Bureau, or even of the Psychical Research Society, are dealing with some forces which are purely substantive, and are of no value whatever in solving the great, jealously guarded secret which deals so closely with the life that now is and with that which is eternal. My opinion is, and I give it sincerely and reverently, after acquaintance with many mediums, that the evidence for the continuity of life, for "eternal life," rests entirely in Jesus Christ, who is the Way, the Truth and the Life. The time is coming when this evidence and this alone will satisfy the whole world.

The first Protestant missionary to reside in the city of Chaotung died a short time after he settled there. To test